Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" LUKE xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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RELIGIOUS SELECTIONS.

RELIGIOUS INQUIRY.

Our readers will find in another part of this day's paper, some remarks of our own on the importance of religious inquiry, in opposition to the sentiments advanced by Judge Hopkinson of Philadelphia. It may be useful, also, to present them with the views of others, both among the living and the dead, who may be deemed privileged to speak to this question with some authority.

The following is from Professor Norton.

'There are some who appear to think that no studies or discussions are of importance except those, which tend directly to increase the amount of physical enjoyments, or to add to the vanities, the amusement, or the embellishment of life; or such as give a pleasant exercise to the mind, without any direct or inconvenient bearing upon men's sentiments and principles of action. According to them the physical sciences must be advanced, poetry, the drama, works of fiction, and the fine arts are to be encouraged, history furnishes a pleasant recreation, political economy affords topics for discussion, and if wisely studied, may increase the wealth of individuals or of a nation, and there are other branches of learning which may promote a man's advancement in life; but as for metaphysics, the science of morals, and critical and doctrinal theology, a wise man will 'doff them aside, and let them pass.' The study of mind, of all that is active and immortal in our nature, of its powers and its laws, of those principles on which its improvement depends;—the study of the nature, character, and will of God, the most ennobling and affecting object of contemplation, the object of highest interest to beings who are entirely at his disposal,—a just acquaintance with incomparably the most wonderful events in the history of our race, relating to the direct interpositions of our Creator; a correct conception of those truths which the Almighty has deemed of sufficient importance for himself to communicate to man;—right notions of the principles and extent of duty, of that science which has a continual operation upon our affections and conduct;—a true apprehension of our relations to God and eternity, and of all that is of serious concern in our hopes and fears;—those studies, in a word, which lay at the foundation of all correct principles of judgment, feeling, taste, and action, respecting the objects and events of life, are regarded by some as of scarcely any interest to a really practical and intelligent man, and as principally serving to minister occasions of strife and ill will to those who would be much better employed, if they would cease to disturb the opinions of their fellow men upon topics like these; seeing that it is of so little importance whether men believe what is true or false concerning them.'

This is by Dr. Channing:—

'It is, we fear, an unquestionable fact, that religion, considered as an intellectual subject, is in a great measure left to a particular body of men, as a professional concern; and the fact is as much to be wondered at as deplored. It is wonderful that any mind, and especially a superior one, should not see in religion the highest object of thought. It is wonderful that the infinite God, the noblest theme of the universe, should be considered as a monopoly of professed theologians; that a subject, so vast, awful, and exalting, as our relation to the Divinity, should be left to technical men, to be handled so much for sectarian purposes. Religion is the property and dearest interest of the human race. Every man has an equal concern in it. It should be approached with an independence on human authority. It should be rescued from all the factions, which have seized upon it as their particular possession. Men of the highest intellect should feel, that, if there be a God, then his character and our relation to him throw all other subjects into obscurity, and that the intellect, if not consecrated to him, can never attain its true use, its full dimensions, and its proper happiness. Religion, if it be true, is central truth, and all knowledge, which is not gathered round it, and quickened and illuminated by it, is hardly worthy the name. To this great theme we would summon all orders of mind, the scholar, the statesman, the student of nature, and the observer of life. It is a subject to which every faculty and every acquisition may pay tribute, which may receive aids and lights from the accuracy of the logician, from the penetrating spirit of philosophy, from the intuitions of genius, from the researches of history, from the science of the mind, from physical science, from every branch of criticism, and, though last not least, from the spontaneous suggestions and the moral aspirations of pure but unlettered men.

'It is a fact which shocks us, and which shows the degraded state of religion, that not a few superior minds look down upon it as a subject beneath their investigation. Though allied with all knowledge, and especially with that of human nature and human duty, it is regarded as a separate and inferior study, particularly fitted to the gloom of a convent, and the seclusion of a minister. Religion is still confounded, in many and in gifted minds, with the jargon of monks, and the subtleties and strifes of theologians. It is thought a mystery, which, far from coalescing, wars with our other knowledge. It is never ranked with the sciences which expand and adorn the mind. It is regarded as a method of escaping future ruin, not as a vivifying truth through which the intellect and heart are alike to be invigorated and enlarged. Its bearing on the great objects of thought and the great interests of life is hardly suspected. This degradation of religion into a technical study, this disjunction of it from morals, from philosophy, from the various objects of liberal research, has done it infinite injury, has checked its progress, has perpetuated errors which gathered round it in times of barbarism and ignorance, has made it a mark for the sophistry and ridicule of the licentious, and has infused a lurking scepticism into many powerful understandings. Nor has religion suffered alone. The whole mind is darkened by the obscuration of this its central light. Its reasonings and judgments become unstable through want of this foundation to rest upon. Religion is to the whole sphere of truth, what God is to the universe, and in dethroning it, or confining it to a narrow range, we commit very much such an injury on the soul, as the universe would suffer, were the Infinite Being to abandon it, or to contract his energy to a small province of his creation.'

Here is the opinion of Locke:—

'There is indeed one science (as they are now distinguished) incomparably above all the rest, where it is not by corruption narrowed into a trade of faction, for mean or ill ends, and secular interests; I mean theology, which, containing the knowledge of God and his creatures, our duty to him and our fellow creatures, and a view of our present and future state, is the comprehension of all other knowledge directed to its true end; i. e. the honor and veneration of the Creator, and the happiness of mankind. This is that noble study which is every man's duty, and every one that can be called a rational creature is capable of. The works of nature, and the words of revelation, display it to mankind in characters so large and visible, that those who are not quite blind may in them read, and see the first principles and most necessary parts of it; and from thence, as they have time and industry, may be enabled to go on to the more abstruse parts of it, and penetrate into those infinite depths filled with the treasures of wisdom and knowledge. This is that science which would truly enlarge men's minds, were it studied, or permitted to be studied every where, with that freedom, love of truth and charity which it teaches, and were not made, *contrary to its nature*, the occasion of strife, faction, malignity, and narrow impositions.'

THE JEWS.

We gave last week an extract from a work lately published, 'Milman's History of the Jews.' The work commences with a brief sketch of the political and religious history of this people, which as a favorable specimen of the volumes, and in itself instructive, we take into our columns.

'The Jews, without reference to their religious belief, are among the most remarkable people in the annals of mankind. Sprung from one stock, they pass the infancy of their nation in a state of servitude in a foreign country, where nevertheless they increase so rapidly as to appear on a sudden the fierce and irresistible conquerors of their native valleys in Palestine. There they settle down under a form of government and code of laws totally unlike those of any other rude or civilized community. They sustain a long and doubtful conflict, sometimes enslaved, sometimes victorious, with the neighboring tribes. At length, united under one monarchy, they gradually rise to the rank of a powerful, opulent, and commercial people. Subsequently weakened by internal discord, they are overwhelmed by the vast monarchies which arose on the banks of the Euphrates, and transplanted into a foreign region. They are partially restored, by the generosity or policy of the eastern sovereigns, to their native land. They are engaged in wars of the most romantic gallantry, in assertion of their independence, against the Lyro-Grecian successors of Alexander. Under Herod, they rise to a second era of splendor, as a dependent kingdom of Rome; finally they make the last desperate resistance to the universal dominion of the Cæsars. Scattered from that period over the face of the earth—hated, scorned, and oppressed, they subsist, a numerous and often a thriving people, and in all the changes of manners and opinions retain their ancient institutions, their national character, and their indelible hope of restoration to grandeur and happiness in their native land. Thus the history of this, perhaps the only unmingled race, which can boast of high antiquity, leads us through every gradation of society, and brings us into contact with almost every nation which commands our interest in the ancient world; the migratory pastoral population of Asia; Egypt, the mysterious parent of arts, science, and legislation; the Arabian Desert; the Hebrew theocracy under the form of a federative agricultural republic, their kingdom powerful in war and splendid in peace; Babylon, in its magnificence and downfall; Grecian arts and luxury endeavoring to force an unnatural refinement within the pale of the rigid Mosaic institutions; Roman arms waging an exterminating war with the independence even of the smallest states; it descends, at length, to all the changes in the social state of the modern European and Asiatic nations.

'The religious history of this people is no less singular. In the narrow slip of land inhabited by their tribes, the worship of one Almighty Creator of the universe subsisted, as in its only sanctuary. In every stage of society, under the pastoral tent of Abraham, and in the sumptuous temple of Solomon, the same creed maintains its inviolable simplicity. During their long intercourse with foreign nations in Egypt and Babylon, though the primitive habits and character of the Hebrew nation were greatly modified, and perhaps some theological notions engrafted on their original tenets, this primary distinction still remains; after several periods of almost total apostacy, it revives in all its vigor. Nor is this merely a sublime speculative tenet, it is the basis of their civil constitution, and their national character. As there is but one Almighty God, so there is but one people under his especial protection, the descendants of Abraham. Hence their civil and religious history are inseparable. The God of the chosen people is the temporal as well as spiritual sovereign; he is not merely their legislator, but also the administrator of their laws. Their land is his gift, held from him, as from a liege lord, on certain conditions. He is their leader in war, their counsellor in peace. Their happiness or adversity, rational as well as individual, depends solely and immediately on their maintenance or neglect of the divine institutions. Such was the common popular religion of the Jews, as it appears in all their records, in their law, their history, their poetry, and their moral philosophy. Hence to the mere speculative inquirer the study of the human race presents no phenomenon so singular as the character of this extraordinary people; to the Christian no chapter in the history of mankind can be more instructive or important than that which contains the rise, progress, and downfall of his religious ancestors.'

[From the Christian Reformer.]

THE BOOK OF MALACHI.

The prophet Malachi is considered to have been of the tribe of Zebulon, and a native of Sapha, where, it is said, he was buried. He flourished from 436 to 397 before the Christian æra, and was the last of the Jewish prophets. We know nothing respecting his parentage, education or profession in life; but he has left behind him a fine monument of his genius, talents and love of virtue. His name signifies *my messenger*, and well and truly did he prove himself to be worthy of the appellation. He represents himself as a messenger from Jehovah, and throughout his book, generally introduces the Almighty as the speaker. When he speaks of his mission as a *burden*, we may suppose him to refer to the pain it gave him to state unwholesome truth to a depraved people, who would receive it in no very gracious manner and who, from their general wickedness, would hardly hesitate to despise his admonitions and to trample the admonitor under their feet. However this may be, he disregarded consequences, and delivered his sentiments with a zeal, freedom and sincerity, which characterized an honest and virtuous man.

The Jews had been emancipated from captivity and restored to their beloved country. Their temple had been rebuilt, though on a smaller scale, and the various services connected with that establishment had been restored. The people were fully cured of idolatry, but were extremely immoral: a proof, that though enlightened views of the Deity may be conducive to virtue, yet that the true God may be known without that knowledge being always accompanied by an upright life.

The prophecy of Malachi may be divided into three parts, each of which merits particular attention.

I. *The prophet addresses all the nation collectively.* This address is included in chap. i. and extends from the second to the fifth verse inclusively. He there shews the distinction which God had made between the descendants of Jacob and those of Esau; and whilst he points out the apparent harshness of the Divine dispensations towards the Edomites, he states, with great truth and perspecuity, the uncommon benevolence and partiality displayed towards the descendants of Jacob. This reminiscence was admirably calculated to awaken grateful feelings on the part of the Jews.

II. *The prophet severely reproves the priests.* This reproof is contained in chap. i. beginning at the sixth verse, and is carried on to the ninth verse of chap. ii. inclusively. The priests are charged with the most base and sinister motives; with shamefully violating the most sacred and explicit laws; and with perverting justice and judgment. Curses are, therefore, denounced against them, and they are threatened with scarcity (chap. ii. vers. 2, 3) and with the contempt of the people to whom they were ministers. More awful threatenings could not be delivered to sinister and mean minded men.

III. *The prophet addresses the people with great severity.* This address commences at the tenth verse of chap. ii. and is carried on to the end. It may be subdivided into the following parts.—1. The Jews are charged with unnecessarily divorcing their lawful wives, which our author considers highly criminal, and exhorts his countrymen to reform. This occupies from verse tenth to the sixteenth of chap. ii. but it does not appear that the Jews regarded this advice, for divorce was as common in the time of Jesus Christ as in the days of Malachi. 2. The Jews are charged, chap. ii. ver. 17, with asserting that the Divine Being was indifferent to the actions of mortals, and did not execute justice. To this charge a reply is given in the beginning of chap. iii. where it is asserted that a great personage would soon make his appearance, and perform such wonders as would prove the folly of this charge, and as would (ver. 5) operate with great severity upon all wicked characters. 3. The prophet charges his countrymen with an attempt to rob their Maker, by withholding or only partially bringing those offerings commanded in the law of Moses. He, however, exhorts them to conform to the law with cheerfulness, and assures them that the greatest blessings would follow upon their obedience. This address is included, chap. iii. from verse 7 to verse 12. 4. The Jews are charged (vers. 14, 15) with asserting that a virtuous life was of no avail, and that the wicked enjoyed more prosperity and happiness than the righteous. This charge Malachi refutes (chap. iii. ver. 13 to chap. iv. ver. 3) by a reference to the conduct of the virtuous; the manner in which they were regarded by Jehovah; the advent of Jesus Christ; the distinction which will be finally made between the righteous and the wicked; and to the infinite superiority of the former over the latter. 5. The prophet closes by predicting the appearance of Elijah, (John the Baptist,) by stating the great things which this character should perform, and by urging his countrymen to keep the law of Moses.

Such is an outline or syllabus of this prophecy, which is distinguished for its independent tone and pure moral spirit. In conclusion I may observe, that the language of Malachi is pure and classical, which merits encomiums, considering how lately the Jews had returned from Babylon, the influence of the Chaldee dialect upon the captives, and the number of writers, nearly contemporary, who wrote in that dialect. Malachi was a moralist and a patriot rather than a poet, yet some fine flashes of poetic fire occur in his little book. Compare chap. iii. 1, 2, and chap. iv. 1—3.

ORIGINAL MISCELLANY.

RAMMOHUN ROY—ABOLITION OF SUTTEES.

By recent accounts from India, it appears that the horrible practice of burning the widows of deceased natives has been forbidden by government; and it will be gratifying to our readers to learn that the distinguished Hindoo reformer, whom we have so often named with respect, is considered, by the intelligent residents at Calcutta, as having been chiefly instrumental in the accomplishment of this important resolution of Government.

A correspondent to whose kindness we are indebted for the article which we give below, says;—'Enclosed is a Calcutta paper, containing a communication relative to Rammohun Roy, a man, who, though sometimes slandered by those who feel an interest in lessening his reputation, has shewn himself a Christian in the best sense of that term, by giving his time, money, and talents, to the promotion of the best interests of his fellowbeings.

To the Editor of the Bengal Hurkaru and Chronicle.

SIR,—Your Journal of this morning announces the promulgation of a measure of Government which may be considered as instantly giving origin to a new era in the administration of British India.

The statesman whose name is associated with the proceedings of this memorable juncture merits the loud applause of those whose interests are more immediately identified with the Government over which he presides, as having exhibited that Government in a point of view at once interesting and novel,—in an attitude of independence it had never before assumed,—and as being free to cooperate for, and sufficiently powerful to, the establishment of measures in the advocacy of justice and the public weal.

This, Sir, is the circumstance which will render the rule of Lord Wm. Bentinck in India more illustrious than that of any of his predecessors,—this confirms his claim to that constitutional liberality of character, without which a great and good man never existed,—and this it is, Sir, to be hoped, is a presage of that paternal care and protection, so long an unrealized anticipation to our Oriental subjects,—And this, suffer me to repeat, is a strong and forcible proof that no administration of integrity is necessitated to shrink from the performance of that which has for its object, the felicity of those for whom it is appointed to act.

To this point then, in the present interesting proceeding extends the merits of the Bentinck policy,—that the government of this country is, by consequence of that measure, demonstrated to be free; that it is no longer *one of opinion*, and that in its operation for the promotion of general equity and good, it will meet with the suffrage rather than the opposition of every advocate for the welfare of the British Indian Empire.

But, Sir, in the further investigation of this affair, the *full onus* of merit will be perceived to rest, not on the government, but on one of the most eminent Philanthropists that any country has ever produced, and without whose extraordinary and unceasing exertions, it would be supererogatory to insinuate that the act of council, now so generally applauded might never have been passed. Your observation that 'Europe will resound with praises on the exertions of the Indian Government on this occasion' should certainly have been modified; the series of grievances to which its imbecility in this respect has given protracted continuance can surely not be cancelled by the mere tardy introduction of a measure which a disgraceful apprehension of danger, alone prevented from being earlier adopted—and which, as I have before observed, would not now, in the utmost probability have been brought into effect, (though to diffuse a peculiar radiance even over the present administration) but for the powerful though unacknowledged aid of the great Hindoo Philosopher, Ram Mohun Roy,—and in this view of the case it is doubtlessly too premature to anticipate the favorable decision of an European tribunal on exertions of such a vague or equivocal nature. National opinions are too strong to submit to instantaneous revulsion, and the sentiments of Europe, and of even cold and calculating America as she contemplated the increasing power of Britons in the East, must inevitably have been those of ridicule or contempt, of derision or of utter abhorrence,—and a system of policy, it will be remembered, instituted and maintained by those bearing the insignia of a nation so great and glorious as that of England, which attempted not to abolish, and scarcely to meliorate, the circumstances of a rite which the most palpable superstition had ventured with unhesitating boldness to introduce.

Frozen indeed must be those emotions, and superficial, vitiated, and contemptible those political theorems, which unconscious to the enthusiasm of philanthropy in the one instance, or trembling at the supposititious embarrassment in the other, renounce alike the honor, the greatness and the immortal glory to which the performance of courageous and generous deeds conducts!

But a dawn is bursting on a new and happier prospect, the triumphs of liberty, whether over abject systems of polity or national error, are necessarily remarkable for an emanation of splendor, which dissipating the surrounding darkness chases the fugitive shadows to the gloom of the eternal past,—at least to the countrywomen of the Hindoo Patriot may it prove so,—at least to those prodigies of fortitude the Indian widows may the present era prove a Jubilee which enfranchises them for ever,—and in commemorating the amiable and highly politic administration of Lord Bentinck, may they never cease to remember the glowing sympathy, intelligence, and fearless energy displayed through a course of *eighteen years*, by their great and at length successful advocate, Ram Mohun Roy.

Suffer me, Sir, in apologizing for this long intrusion on your valuable time to assure you of my warm concurrence in the principles of your Journal,

And have the honor to be, your obedient,

FRANCES KEITH MARTIN.

Calcutta, 26th Nov. 1829.

[For the Christian Register.]

RELIGIOUS TRACTS.

MR. REED,—In your paper of March 27, you published a few hasty and imperfect remarks from me, on the subject of tracts, issued by the American Unitarian Association. In that article, I did not say so much as I intended, and with your permission, I will offer a few additional thoughts on the subject. This indeed appears to be necessary, as a correspondent in your paper of the 3d inst. seems to me, by the general tenor of his remarks, to have mis-apprehended my views, by supposing, that I wish to confine the tracts of the Association, to serious, 'practical essays.' I certainly did not mean to be so understood. I spoke of the tracts of the Association in terms of commendation believing them calculated to do great good. My object was merely to suggest that as nearly all which have been published are doctrinal, I should be gratified, if the next series could be of a more serious and practical character. I did then, and do still believe, that by pursuing this course, the purposes of the Association, would be as fully accomplished. I always understood the objects of the Association to be the dissemination of those views of Christianity, which we as Unitarians and as Christians, believe to constitute the true glory and excellence of the gospel. Now it appears to me that if we would present Unitarianism to the minds and hearts of men, in all its purity, dignity, excellence, and power; if we would convince them, that it is better calculated than any other system of faith, to sanctify, elevate, and ennoble human nature, to give men high and exalted views of their duty and destination, it should be presented to them, not only in its doctrinal and speculative, but in its vital and practical forms.

If also, as your correspondent has undoubtedly correctly intimated, the tracts of the Association are intended to circulate among those where Unitarianism is not known or understood. Will such form correct ideas of the true nature of our views, by reading tracts wholly of a doctrinal character? Will they not suspect, that our object is to make proselytes to our faith, rather than to make better men and better Christians?

Although not a member of the American Unitarian Association, I feel deeply interested in the objects for which it was formed, and derive satisfaction, from being a member of an 'Association for the Diffusion of Religious Knowledge,' of a similar character, formed in the religious society with which I am connected, who obtain their tracts from your Association. Hence I shall be glad to see occasionally a tract containing a serious and well written essay, believing as I sincerely do that it will no less subserve that great cause of Christian truth, piety and charity, which all of them are intended to promote.

Mr. Editor, I have neither the disposition nor ability, to enter into a controversy with your correspondent on this or any other subject. And although we may differ in opinion on some minor points of belief, yet I rejoice to believe, that we agree in the great bond of Christian charity and love.

D L.

[For the Christian Register.]

RELIGION IN THE AFFECTIONS LEADS TO CHEERFUL OBEDIENCE.

'The end of the commandment is charity out of a pure heart.' This love of God and man, is then the great end of religion. To the promotion of this spirit, the truths of Christianity were made known, its motives proposed, and our faith in them demanded; and the laws and rules of Christianity are but prescribing the modes in which the affections are to operate on the conduct. We are exhorted in the scriptures to cherish this charity in our hearts, as the very ground of a religious character. When Jesus Christ was called to express at once the leading temper and principle of religion, he did it by enjoining love to God with all our heart, and to our neighbor as ourselves.—'Love,' said the Apostle Paul, 'is the fulfilling of the law.' 'Above all things,' said Peter, 'have fervent charity among yourselves.' In the noble description which is given in Corinthians of charity, it is placed at the head of all endowments, and of all dispositions. Though I speak with the inspirations of prophecy, or the tongue of angels, though I have that faith which could remove mountains, that hope, which would lead me cheerfully to give my body to the flames, and have not charity, these virtues will prove vain and worthless. Charity is made essential to the Christian character. And it is reasonable that it should be so. Religion must exist in the heart, if it would govern the life. It must there quicken and animate, and thence send forth its streams of life and activity. Destroy it there, the whole system becomes at once a cold, inanimate, and lifeless body. Extinguish the affections which Christianity would form, and you extinguish that which gives its greatest value, and its highest beauty to character and conduct. You take away at once all zeal, and cheerfulness, and joy from obedience, and turn the liberty of the Gospel into a formal, comfortless and reluctant subjection. The heart which has not felt the glow of devotion to God, which does not sometimes swell with a holy joy in anticipation of a heavenly world, knows indeed little of the happiness of religion.

It is the state of the affections which determines the character. Actions are but the manifestations and expressions of affections and tempers. They are but the foliage and fruit, which discover the nature of the tree from which they spring. To give sanctity to the life, therefore, the outward conduct is not merely to be regulated by unbending laws, but the disposition must be formed, and the affections be hallowed. When this is done those affections become subservient to religion, which almost entirely influence us in ordinary life.

The will of God, is the origin and rule, and a willing and hearty obedience is the essence of religion. By prescribing the love of God as the foundation, Christianity renders that an affectionate, which would be otherwise a heartless and formal service. It is this love which kindles every sacrifice, and renders it acceptable, which subdues the meanness of earthly passions, sanctifies every innocent affection, and gives an interest and zeal to every act of obedience. But it is not merely to give interest and zeal to obedience that the Gospel enjoins the love of God. The leading sentiment of every religious system should be some practical principle, which may extend itself to all circumstances, and may influence every action. Laws alone are not sufficient, because they cannot always be nicely applied to the particular state of every individual at every time. But the heart which is hallowed by the love of God can easily decide, where the application of laws may seem uncertain, or may entirely fail. Will he who looks upward to God, with devout and habitual affection be desirous to tread near the verge of what is forbidden? Would he be desirous to know how much he might safely withhold of obedience? Would he not rather be anxious to know, and to practice whatever would be pleasing to his Heavenly Father? Instead of wavering where an action is of doubtful obligation, he would be earnest to comply where the voice of duty should seem but faint and weak. Many little gratifications not strictly forbidden, many restrictions not directly imposed, numberless acts of obedience not sternly required, yet naturally resulting from the general spirit of the Christian system, would find him prompt, willing and cheerful to obey. This love of God is thus a most noble, generous, liberal sentiment, which alone can give freedom and cheerfulness to the duties and services of religion. Christian obedience is to be considered not a rigorous system of restraints and subjection, but as a high privilege and pure enjoyment. Its laws are to be regarded, not as a sternly demanded return of joyless service, but as the prescribed modes of expressing our humble and grateful affections to God; and the life it requires, but the liberal and cheerful homage of an affectionate heart. A sentiment so generous in its nature, so adapted to all circumstances, so powerful and beneficial in its influence, can alone give a consistency and unity to the Christian character and life, and communicate that peaceful and permanent happiness which it is fitted and was designed to bestow on its disciples. N. C. S.

[For the Christian Register.]

FASTS AND FESTIVALS.

Mr. Editor,—I was pleased with the remarks in your last paper on the subject of the observance of Fasts. It is too manifest, that the original purpose of Fasts and Festivals is too little regarded. The excellence of that purpose is admitted by all who profess any attachment to religious duties. The light in which the subject is viewed abroad, will be perceived by the following extacts from a late communication in the London Christian Observer.

'We account our American brethren heathens in their national capacity; they at least only barely recognize the general truth of Christianity; yet special days of prayer and thanksgiving are appointed in the more religious states, and occasions are never found wanting for these devout observances.

'Now, if occasions of prayer and praise are found in America, has Great Britain nothing to entreat or to be thankful for? I might mention several important junctures during even the present reign. Were none of them worthy of notice? Would not the meeting of parliament, at the present time, under all the circumstances of the country, have been a fit occasion for a day of special supplication and prayer? Good men may differ as to the causes or the extent of national distress; but all must acknowledge from whence alone help can come.'

CHRISTIAN REGISTER.

BOSTON, APRIL 17, 1830.

JUDGE HOPKINSON'S LETTER ON RELIGION.

We admitted on the first page of our last paper a letter from Judge Hopkinson to his friend in England, dissuading from religious inquiry and discussion, and expressing his opinion, that questions on theology are 'proofs of the weakness, the pride, and the vindictive intolerance of the human heart, when inflamed by the passions.' We need not say that we consider these views to be radically unsound and defective, though supported by a gentleman, whose station and character should entitle his opinions to respectful consideration; and we regret that he should have thought it advisable to write, or his friend to publish, the letter in which they are contained.

The train of thought which Judge Hopkinson pursues appears to us as singularly confused. We are in some doubt whether we are yet in possession of his real meaning—whether he intended that his language should be understood, according to its obvious import, without restriction or qualification; or whether he had in his own mind some distinction, which he has failed to express, between the vain janglings of sectarians and rational discussions of the vital truths of religion. If his remarks only go to the point that many volumes of theological reasoning are absolutely worthless, and that many questions, which have afforded interminable subjects of debate among the different sects in Christendom, minister less to knowledge and mental improvement than to conceited bigotry, we entirely agree with him; and have nothing to complain of in his letter except the indefiniteness of his language, which will generally be understood to convey a broader meaning than he really intended. No one who has read the wearisome discussions, with which some of the most famous systems of divinity, so called, are filled, can reasonably maintain that a fire which should consume them would be a calamity to the world.

But if we take the language of Judge H. without giving it a limitation, which we are not certain that he would approve, the plain inference from it is that religion is a concern of so little importance to men, that all inquiries on the subject are a waste of time. 'I have avoided,' says he, 'such topics all my life, and shall continue to do so. I have seldom seen a man embark in such discussions and studies, without becoming an enthusiast or a bigot, and pursuing them to the ruin or injury of his practical social duties.' This assertion is founded, without doubt, on the baneful effects which the writer had witnessed of common theological disputes. Why did he not then say so? Why does he attack religious discussion in all cases, because in some, he had seen its evils? Is not this a specimen of the sophism of reasoning from a part to the whole, which a man, acquainted with the nature of an argument ought to have avoided? Suppose the principle which Judge H. assumes to be a good one. It will of course apply to philosophy as well as religion. And then, because absurdities have been broached and angry passions engendered in philosophic discussions, the whole pursuit must be abandoned. Because the jargon of the schoolmen is worthless, the science of the mind must be condemned as pernicious. Because astronomers have raved about the courses of the stars, the system of Newton is no better than an old wive's fable. Because Tycho Brahe was mistaken, La Place is an idiot. Will this reasoning do? If it will not, abandon the principle. Let not theology be denounced, because it has been abused. Let not religion bear the fooleries of its professors.

Judge H. refers to facts which have come within his own knowledge of the debasing and narrowing influence of religious studies upon the mind. Our own experience on this point, we must confess has been somewhat different. We have indeed, known amiable individuals chilled and soured by the dogmas of Calvinism, we have known minds of considerable power, distracted by the subtleties of metaphysical theology; but we have been in the habit of thinking that a more thorough acquaintance with the subject, a wider range of religious inquiry, would free them from these evils, would enlarge, liberalize and purify their understanding. We, certainly, had no idea that the only remedy was an entire abstinence from such intoxicating studies.

We might, too, quote facts which have come under our observation of the benign influence of those inquries which Judge H. is pleased so cavalierly to condemn. We could point him to instances, in which their good effects could not be denied. We have witnessed their power in concentrating the thoughts of the frivolous, quickening the perceptions of the dull, strengthening the intellect of the weak, expanding the heart of the selfish, and converting the gall of bigots, both religious and irreligious, into the milk of human kindness. But our humble testimony may be of little avail in this cause. We will then refer the writer, whom we are opposing, to some authorities which he may perhaps acknowledge to be in point. He is no doubt familiar with the character and history of Sir Matthew Hale, one of the most illustrious men, whom Westminster Hall can boast, and a model for a Judge in any country or age. But Judge H. seems to have forgotten that Sir Matthew Hale, so far from regarding religious inquiries as a stain upon his ermine, was an earnest advocate for them, and as we are told by his biographer, 'himself divided his time between the duties of religion and the studies of his profession' Did his devotion to 'religious concerns,' make him a narrow-minded fanatic, 'uncomfortable to himself, and uncharitable to others?'

Judge H. has probably had occasion, in the course of his professional studies, to consult the writings of Hugo Grotius,—a man, whose character as a statesman and a jurist he will acknowledge received no exaggerated praise in the splendid eulogium on his merits by Sir James Mackintosh. But Grotius was no less distinguished for his theological than for his political and legal learning. It seems that he was not only in the habit of reading books on 'controverted questions in religion,' but was guilty of writing and publishing them. He even went so far as to devote much time to 'poring over thousands of pages of what is mis-called learned criticism upon Hebrew roots and Greek particles.' We have never seen any evidence that these pursuits 'distracted and clouded his understanding,' or puffed him up with 'impious conceit.'

The opinion of Lord Bacon on this subject was perhaps formed after as extensive an examination, as has been given to it by Judge Hopkinson. It may be deemed by many entitled to equal respect with that which he has seen fit to express. But the Lord Chancellor of England cherished a strong taste for religious inquiries. His acquaintance with the sacred writings is often perceptible in the bold and rich imagery with which he illustrates his thoughts. So far from ranking religion among those puerile and useless affectations of science, which a wise man should despise, he expresses his opinion, with no less truth than beauty, of the importance 'of sacred and inspired theology, as the Sabbath and port of men's wanderings and labors.' We do not think that Bacon had any love of 'riddles, not within the scope of human faculties.' On the contrary, we are accustomed to believe that his 'guesses' as on other subjects, so on theology, have some marks of rational science.

We suppose that the opinion of Sir William Jones, will not be lightly called in question on any subject respecting useful studies, or points of taste. We presume no man will charge him with superstition or fanaticism, 'with a neglect of social and domestic duties,' or with a propensity to mistake 'new and obscure collections of words for knowledge and unintelligible phrases for wisdom.' Yet Sir William's love of the Sacred Scriptures was a strong passion. His express testimony to their value both as objects of study and a guide of life has been so often quoted, that we need only to refer to it. And it has never appeared that by 'giving his days and nights to Hebrew Bibles, Latin folios, and learned criticisms and commentaries,' 'other studies were neglected or abandoned,' 'his law-books laid aside,' 'and his clients unattended to.' Perhaps his example may be regarded as sufficient to balance that of the lawyer, whose injury from religious studies has called forth the sympathy of Judge Hopkinson.

But we need not go to other countries and distant times for examples, in proof of the union of a taste for religious studies, and of distinguished excellence in various branches of learning. Let us look nearer home.—Judge H. cannot be ignorant of the legal reputation of the late Chief Justice Parsons. He may possibly have had occasion to refer to his decisions as worthy of some respect. But perhaps he is not aware that Judge Parsons was able and accustomed to express opinions on theology as well as on law; and that in neither case, were they the opinions of a man who 'had never perused one page of any writer on the controverted questions of religion: not even a sermon;' but of one who had devoted much time and labor to religious investigations, and whose judgment as a theologian was hardly surpassed by his wisdom as a jurist. Was Judge Parsons a man likely to 'embark in studies and discussions' of 'questions which have no termination, no compromise, no rational evidence or conviction on either side?' Whatever may be the views of Judge Hopkinson on this point, for ourselves we shall be slow to believe that Judge Parsons was an 'enthusiast or bigot,' a fanatic or a fool.

Again, we ask if the late Judge Howe, whose premature death the citizens of our commonwealth have not ceased to lament, gave any proofs of an unsound mind or superstitious biasses? Was it ever known that his 'understanding was clouded or distracted'—that he had the 'vain conceit,' of supposing that he had 'penetrated mysteries far beyond the fathom of human intellect,'—or that he was in the habit of 'neglecting the social and domestic duties in the indulgence of the pride and vanity of an expert polemic?' Yet Judge Howe was eminently a religious man and addicted to 'religious studies.' He had made the evidences and doctrines of Christianity the subject of careful examination.—He was well informed on the history of religion and knew how to distinguish between its blessings and abuses. And his tongue would have cleaved to the roof of his mouth before he had said aught against the religious inquiries, which gave him a faith that was unshaken in life and triumphant in death.

We have brought forward these authorities—certainly not in proof of the truth of religion, for we depend upon no man for that—but as an offset to Judge H.'s assertion of the deleterious effects of religious inquiry. We think it high time for the community to be aware that it is no mark of wisdom to affect contempt for subjects, rich in lofty thought, and fit themes for the sublimest genius or the most practical understanding. We have little patience with the sciolism, fashionable in some circles, which pretends that the relations between God and man, the hope of immortality, the nature and evidences of religion, and the claims of Christianity, are of too little importance to engage the attention of sensible men. The holding of such views does no honor to the head; and the boasting of them is a dishonor to the heart.

In conclusion of our remarks we cannot but express the regret, that this subject should generally have been treated with so little discrimination. We grieve that the friends of religion, and writers on theology should so often have 'darkened counsel by words without knowledge,' as to lead men of acute minds, and quick prejudicies and no leisure to obtain accurate information, to regard the whole subject, as occupying the fairy land of philosophy, beyond the limits of rational thought. We regret that such doctrines as hold a prominent place in the accredited systems of the day should be regarded as the most attractive fruits of religion. No wonder while they are presented as the revelations of God, that many of the finest minds and warmest hearts should take refuge in barren indifference, or bold unbelief. We could wish, indeed, that they would be at the pains of separating between the absurdities which deluded men have palmed upon the dupes of their honest ignorance, and the clear and bright conclusions of enlightened science; but it is more than can ordinarily be expected from the mass of busy men, who are led, like the early opponents of Christianity, to despise religion prior to examination. Let the teachers of the Gospel be true to the pure and beautiful system revealed by Jesus Christ;—let the inventions of men, be no longer substituted for the truths of heaven,—and instead of hearing such loose and superficial statements as have called forth our present remarks, expressed by reflecting men, we shall find them responding to the warm eulogium of Milton.

'How charming is divine philosophy,
Not harsh and crabbed as dull fools suppose,
But musical as is Apollo's lute,
And a perpetual feast of nectar'd sweets
Where no crude surfeit reigns.'

RECENT PUBLICATIONS.

The Divinity of Jesus Christ. *Printed for the Amer. Unit. Assoc.* No. 34. 1st Series, pp. 28. Price 5 cents. Boston: Gray & Bowen.

We have here an able and satisfactory explanation of the scriptural doctrine of our Lord's divinity. The writer addresses those Christians particularly who are prejudiced against the Unitarian system, on account of its supposed rejection of this doctrine. For ourselves, we cannot see how any one, who has a sound mind, and a common share of knowledge as to the true principles of biblical interpretation, can rise from the perusal of a production like this without being convinced that the author's views, respecting the subject he so fully and clearly discusses, are in perfect accordance with the decisions of right reason and holy scripture.

We strongly recommend this valuable doctrinal tract to all who feel that they need any more light than they already have on a topic of great moment, and one, which, though much controverted, has been but imperfectly understood by the majority of Christians. 'You will perceive,' as the writer well says, 'that the doctrine of our Lord's divinity is not one of vain speculation. It is important that you should possess distinct and intelligent views respecting the Saviour, in whom your dearest hopes are centred. It is important to the strength of your faith. Can you maintain so lively and firm a confidence in Jesus Christ, while his connexion with the Father remains an inscrutable mystery, or is explained only by the strange hypothesis of Three Persons in one God, and two separate natures in one of the Divine Persons, as you can when you acknowledge the Father as the only God, and Jesus Christ as his Messenger and Son?—It is important to the satisfaction of your intellect. You feel a misgiving, we doubt not, at the reception of the popular ideas concerning Jesus Christ. You have never been able, upon close reflection, to reconcile them with the best dictates of your judgment. You have sometimes pondered the contradictions which they involve, until your "faith was half confounded, and your reason stood aghast.' In the scriptural views which we have presented, you meet with no such difficulties. Your understanding must approve them, while your heart embraces them.—It is important to your devotion. Have you not often felt distracted in attempting to direct your worship to a three-fold God? Has not the spirit of devotion been disturbed by the vain endeavor to make Jesus Christ at once the object and the medium of worship; the being, both to whom and through whom, your prayers were to be addressed? You will be released from this difficulty, by receiving the truths which we have illustrated. You will enjoy free, unembarrassed and delightful communion with God, through Jesus Christ his Son. You will be among the true worshippers, who "worship the Father in spirit and in truth."'

A Sermon, *delivered at the Ordination of* Hersey Bradford Goodwin, *as Colleague Pastor with* Ezra Ripley, D. D. of the Congregational Church and Society in Concord, Mass. Feb. 17, 1830. By James Kendall, D. D., *Pastor of the First Church in Plymouth.* Concord: 1830.

This Sermon is accompanied by the Charge by Mr. Field, of Weston, the Right Hand of Fellowship, by Mr. Emerson, of Boston, and the Address to the People, by Mr. White of Dedham. Of the character of these performances it will be unnecessary now to speak, as a somewhat extended notice of them will be found in our account of the ordination, in the Register of February 19th. Several extracts from the Charge, were given on the first page of the last Register.

The following sketches of the ecclesiastical history of Concord, are appended to the Sermon, and will be read with interest.

1. Peter Bulkley, B. D. born at Woodhill in Bedfordshire, England, 31st Jan. 1583; ordained in his native town; silenced for non-conformity, and removed to New England, 1634; installed in Concord, 5th July, 1636; and died, 9th March, 1659, aged 76.

2. Edward Bulkley, son of Rev. Peter Bulkley, ordained at Marshfield, 1643; dismissed 1659; installed in Concord about 1659; died at Chelmsford, 2d Jan. 1696; and was buried in Concord.

3. Joseph Estabrook, born in Enfield, Eng.; graduated at Harvard College, 1664; ordained colleague with Rev. Edward Bulkley, about 1667; and died, 16th Sept. 1711.

4. John Whiting, born at Lynn, 20th June, 1681; graduated at Harvard College, 1700; ordained, 14th May, 1712; dismissed, Oct. 1737; and died, 4th May, 1752, aged 71.

5. Daniel Bliss, born at Springfield, Jan. 1715; graduated at Yale College, 1732; ordained, 7th March, 1739; and died, 11th May, 1764, aged 50.

6. William Emerson, born at Malden, 21st May, 1743; graduated at Harvard College, 1761; ordained, 1st Jan. 1766; and died at Rutland, Vt. while chaplain of the Northern army, Oct. 1776, aged 33.

7. Ezra Ripley, D. D. born at Woodstock, Conn. 1st May, 1751; graduated at Harvard College, 1776; ordained, 11th Nov. 1778.

8. Hersey Bradford Goodwin, born at Plymouth, 18th Aug. 1805; graduated at Harvard College, 1826, and at the Theological School in Cambridge, 1829; ordained as colleague pastor with Rev. Dr. Ripley, 17th Feb. 1830.

Unitarian Advocate *for April*, 1830. Boston: L. C. Bowles.

The first article in this number of the Advocate is on the 'Immortality of the Christian Doctrine.' Its leading purpose is to show that notwithstanding the various sects into which the professed followers of Christ are divided, the essential principles of Christianity have always been the same, and are in their very nature unchangeable.

In the second article we are taught that Christianity is a 'Law of Love;' that the hatred, exclusiveness and passion for ecclesiastical power with which infidelity has so often reproached Christian professors, are not the fruit of true Christianity, but are to be charged on those who pervert and abuse it.

The third is a very brief article on the objects of Christ's mission, which, it is contended, were not to remove any outward obstacle to human salvation,—since it is believed that none existed,—but to destroy the inward evil of sin—the kingdom of hell within us.

'Obedience the test of discipleship,' is the next article. It is not on what we believe, but on what we do, that our hope of final acceptance must rest. The only way in which we can be happy here or hereafter, is by forming our characters on the everlasting principles of the gospel.

This is followed by a valuable article on 'Liberality and Bigotry,' in which it is shown that bigotry has generally its seat in weak and ignorant minds. That great minds cannot stoop low enough to embrace the narrow sentiment that the gates of heaven are to be barred against all but those of their own sect.

In the next and last original article we are taught the importance and value of a personal interest in religion.

This is followed by an extract from the Right Hand of Fellowship, by Mr. May of Brooklyn, Conn. at the ordination of Mr. Walcutt of Berlin. And the number is closed by a record of Unitarian Ordinations, Installations and Dedications, in New England, since the first of January, 1829; by which it appears that there have been since that time *eighteen* ordinations and installations and *eight* dedications.

This number of the Advocate may be called a good one, though we do not think it will be read with as much interest as some of the preceding numbers of this volume.

RELIGIOUS INTELLIGENCE.

The Bible in Greece. Mr. Barker of Smyrna has recently been employed by the British and Foreign Bible Society, to travel in Greece for the purpose of obtaining information in regard to the moral and religious wants of the people, and to distribute bibles. From the account of his visit to the island of Ægina, we gather the following facts. The present population of Ægina is 12,000 souls. They are said to be mostly strangers, drawn thither by the circumstance of its being the seat of government. The town called Ægina is the only one existing on the island. There are no villages; but clusters of houses are scattered here and there.

In reference to the schools, Mr. B. says;—

'My surprise and pleasure were great, to find Ægina full of institutions for instruction, mostly conducted on the Lancasterian system. These are called preparatory schools; that is, the children learn to read and write, and in some, grammar is also taught. I was told (and now, from what I witnessed in Ægina, and afterwards in other parts, found it the fact) that the disposition for establishing schools is the same every where in Greece.'

Notwithstanding the great inconveniences suffered from a want of books, Mr. B. says, 'it is astonishing to see the progress which the children make, how readily they go to school, and how anxious they are to learn and to excel each other.'

The confirmation which will be found, in another part of this day's Register, of the settlement of the government of Greece under Prince Leopold, will encourage the hope and belief expressed by Mr. Barker in the following paragraph:—

'There is no doubt that instruction will henceforth be not only general but far superior to that which has existed in Greece for centuries back, provided the country enjoys tranquillity and a good government; and if this takes place, Europe will be surprised at the rapid progress of science that will be manifested in this small state; and, if I may prognosticate, of true religion also, for the Sacred Scriptures are readily received by the Greeks.'

During his stay in Ægina, Mr. B. distributed 620 copies of Bibles, Testaments and Psalters,—very many of them to children of poor families belonging to other places, which would be a means of their more extensive circulation. The following anecdote is connected with the account.

'A young man who had lost his sight by the explosion of a mine at Athens, requested of me a New Testament; and on my asking him what he would do with it, since he could not see to read, he replied—"before I lost my sight, I could both read and write; and, as I am fond of the Scriptures, I can ask my neighbors or some boy to read to me at times." I took him at his word, and gave him one. I saw no more of this man till about two hours before I quitted Ægina; when, chancing to pass through a street, I saw my blind acquaintance sitting in the shade of a wall, and a boy reading to him out of the New Testament which I had given to him.'

Jews in England. A petition has been presented to Parliament by the Jews of England, for a removal of their civil disabilities. This is the first application of the kind which has been made for 80 years. The petition was signed by 597 individuals residing in and about London, most of whom were persons of 'station, influence and respectability.' The number of Jews in England is nearly 30,000, and it is said that they concurred in the application. The petition was committed. We are told that the bill will not be opposed by Ministers, provided it contains securities as in the case of the Dissenters.

Columbia Theological Seminary. The Theological Seminary of the Synod of South Carolina and Georgia is situated at Columbia, S. C. On the 18th ult. Rev. Dr. Goulding was inaugurated as Professor of Ecclesiastical History and Church Government in that Seminary.

DOMESTIC SUMMARY.

CONGRESS.

Senate. On Monday the bill granting a township of land to the New York Institution for the Deaf and Dumb was so amended as to extend the same grant to each state having a similar institution.

On Tuesday the subject of the removal of the Indians to the West of the Mississippi was discussed. Mr. White of Tennessee and Mr. Freylinghausen spoke on the subject.

On Wednesday Mr. Holmes' resolutions asking information from the Postmaster General were ordered to be laid on the table. The bill relative to exchange of lands with the Indians, was discussed at length in committee of the whole. Before any question was taken the Senate adjourned.

The subject was resumed on Thursday. Mr. Freylinghausen spoke two hours on certain amendments, providing for the protection of the Indians as long as they preferred to continue in their present residence. After some time spent in Executive business the Senate adjourned.

On Friday the Senate was engaged again on the subject of the removal of the Indians.

On Saturday Mr. Holmes' resolution asking information respecting removals of Postmasters was so amended as to extend to the last Postmaster General, and was agreed to unanimously. A bill passed to be engrossed to establish the office of Surgeon General of the Navy.

House. The principal part of Monday was spent in debate on the petition of Judge Peck, of Missouri, a written defence of his official conduct may be received by the House, before the report of the Judiciary Committee be acted on.

A motion was made by Mr. Wickliffe, on Tuesday, the object of which was to procure some law to diminish the number of accidents on board of steamboats. The Buffaloe and New Orleans Roadbill was also further discussed. Mr. Archer spoke three hours on the subject. The discussion of the same bill was continued on Wednesday.

The following resolutions submitted by Mr. Mercer, were read on Wednesday, and committed to a committee of the whole house.

Resolved, That the President of the United States be requested to consult and negotiate with all governments where Ministers of the United States are, or shall be accredited, on the means of effecting an entire and immediate abolition of the African slave trade, and especially on the expediency, with that view, of causing it to be universally denounced as piratical.

Resolved, That the President of the United States further be requested to obtain from all the governments aforesaid, an express stipulation or a formal declaration that they will severally regard as independent and permanently neutral any colony or colonies of free people of color, which may be established on the coast of Africa, under the auspices, or at the expense of the government of the United States, or of any State thereof, or of any association of the citizens thereof.

Agreeably to a previous vote of the House, Thursday was spent in legislating for the District of Columbia.

The House was exclusively engaged on Friday and Saturday on private bills.

State Election. The whole number of votes for Governor, from 127 towns, stands thus:—

For Governor Lincoln	26,923
" Judge Morton	11,766

We gave last week the Senators elected in Suffolk, Essex, Middlesex, and Bristol counties, and two for Norfolk.

In Plymouth and Barnstable counties no choice has been made. In other counties the members elected are as follows:—

For *Worcester*, John W. Lincoln, William S. Hastings, David Wilder, Samuel Mixter, and Lovell Walker.

For *Hampden*, Samuel Lothrop, James Fowler.

For *Hampshire*, Oliver Warner is the only person elected.

In *Berkshire* it is supposed there is no choice.

In *Nantucket* Mr. Burnell is elected.

The Daily Advertiser says;—'We do not think it necessary to publish any further details of the votes. Governor Lincoln's majority will probably be from ten to fifteen thousand.'

Artillery Election Sermon. Rev. Caleb Stetson, of Medford, has been chosen to deliver the sermon, at the next anniversary of the Ancient and Honarable Artillery Company.

The Boston Courier has the following notice of the late Mr. Oliver Fisher.

'Mr. Fisher has for many years sustained the character of an upright and intelligent merchant, and enjoyed in an eminent degree the respect and esteem of his fellow citizens. As a man of business he was precise, but open and unsuspected. His life was most exemplary, and his conduct registered by the influence of pure morality. To his relations and friends it must be a consolation to know, that few men have died more deeply regretted, or left behind them a character farther above reproach.'

Written Votes. In a recent case the Supreme Court have decided that printed votes may be used at elections. It is their opinion that the expression '*written votes*' in the constitution, is used in contradistinction to *Yea* and *Nay*, or perhaps to *hand votes*.

The late Murder at Salem. The Governor of the Commonwealth has very properly, we think, issued a proclamation, promising a reward of $1000 for the detection of the murderer of Mr. White. This is in addition to $1000 offered by the heirs of Mr. White, and $500 by the Selectmen of the town of Salem.

It is generally believed that the immediate object of the murderer was plunder. It was generally known that Mr. W. was one of the wealthiest persons in Salem, and kept some specie always in his chamber. A young man was apprehended in Marblehead on suspicion, immediately after the act; but he has been liberated, the public being satisfied that the suspicions were unfounded.

It is reported, that another person (an old offender) has since been apprehended on suspicion. Of the circumstances and facts of this case we have not yet learnt any thing satisfactory.

A meeting of the citizens of Salem was held on the evening of Friday, the 9th inst. at which very spirited measures were taken. A large voluntary watch was forthwith raised, and a committee of vigilance appointed, consisting of seven for each ward, with full power to search every house, and interrogate every person, on any point that could lead to the detection of the murderer.

Ogdensburg and the proposed Railroad. The late proposition for a Railroad from Boston to Ogdensburg, has excited a desire to know something of the size, local situation, and advantages of Ogdensburg. It is situated at the confluence of the Oswegatchie and the St. Lawrence, in St. Lawrence county, N. Y. 116 miles north of Utica and 212 N. W. of Albany. The village of Ogdensburg contains about 30 stores and 300 houses, with a population, probably not less than 2000. It has steamboat communication with the Lakes, and water communication with New York city, by the Grand Canal, which enters Lake Ontario, about 100 miles above. The grain raised in the county of St. Lawrence has heretofore been only about sufficient for its own consumption. Within a few years past, however, great attention has been given to agriculture, and very extensive flour mills have been erected. There is also an extensive grain country at the West, on and about the waters which communicate with the St. Lawrence.

Should a Railroad be constructed to Ogdensburg, much of the surplus produce, raised in the region around the lakes, and their tributary streams, would undoubtedly be forwarded to Boston for use and exportation, and the products of New England manufactories, or the importations of our merchants, would find a market in these Western territories, in exchange. The inhabitants of Ogdensburg, are fully sensible of the importance of the proposed road, and are actively pursuing measures for its accomplishment. At Concord, N. H. also, a meeting has recently been held on the subject, at which a large Committee of Correspondence was appointed, with instructions to request the Representatives in Congress from that State, to apply for an appropriation from the General Government, for the survey of a route or routes for a Railroad from Boston to Ogdensburg?

It is stated in the Troy Sentinel of the 9th instant that the export trade of Detroit, amounted, last year, to nearly $400,000, the principal item being furs and peltries. What should hinder much of this amount from being brought down the lakes through Ogdensburg to Boston,—if the proposed Railroad from that place should be constructed.

Intemperance. It is confidently stated, by those acquainted with facts, that in many districts in South Carolina, there has been a reduction of at least fifty per cent, in the sale of ardent spirits in the course of two years.

In several towns in Bristol and Plymouth counties the people have voted in town meeting to request their selectmen to recommend to the Court of Sessions not to license any retailing of spirits in those towns, the coming year.

At a late meeting on the subject of Temperance, in Northampton, nineteen temperance associations were represented. Great encouragement is felt from the result of the efforts that have been made.

Election in Connecticut. At the late election in Connecticut, Governor Tomlinson was re-elected without opposition.

English Shipping. The Sailor's Magazine states that the number of English trading vessels, exclusive of the royal navy, is twenty four thousand two hundred and eighty.

Another Church burnt! The Kennebunk Gazette states that on Tuesday evening, 6th inst. 10 o'clock, the Rev. Mr. Pomeroy's meeting house in Bangor, was destroyed by fire. A new and elegant organ had been recently set up in the church, which was likewise destroyed. Several buildings in the neighborhood were frequently set on fire by the sparks, but were extinguished without material damage: no insurance on the Meeting house.

The New Hampshire Observer, a religious newspaper published at Portsmouth, N. H. and the Christian Mirror, published at Portland, have been united, and are to be published hereafter at Portsmouth by the former editor of the Mirror and publisher of the Observer.

Elias Hicks. The body of Elias Hicks was secretly disinterred by an Italian artist, and a cast taken from the icy features of the deceased, for the purpose of forming a bust.

The Grape. We are daily receiving additional evidence that the grape may be cultivated with success among us. Mr. Lindsey, of Washington, D. C. has given great attention to the subject, and has succeeded in naturalizing some valuable foreign vines, and raising several species of the native grape not generally cultivated.

Likeness of Mr. Webster. D. Mallory of New York proposes to publish by subscription, a faithful lithographic likeness of Daniel Webster, the drawing to be executed by P. Maverick, from a painting by Charles B. King of Washington; the price to subscribers, one dollar. *Courier.*

Premium Tract. A premium of $50 has been offered, in Charleston, S. C., to the author of the best Tract or Essay, on the 'Duties of Domestic Servants.'

Duelling in Europe. Efforts are making in Europe to discountenance duelling. The Elector of Hesse has issued a law by which duellists are to be disgraced, and imprisoned ten years.

FOREIGN SUMMARY.

FROM EUROPE. London papers to March 5th have been received.

England. In the House of Lords, there was an earnest debate on the evening and night of Feb. 25th, on a motion of Lord Stanhope, for an inquiry into the distresses of the country. The debate continued till two o'clock, and the motion was negatived by a vote of 118 to 35.

There is said to have been an improvement in the cotton and wool market, and the general appearance of trade. In other respects things remained much the same as by former accounts.

France. Paris dates are to March 2d. The opening of the two Chambers took place on that day. The King delivered his speech in person. The topics of most interest, to which he alludes, are the settlement of differences in the East—the pacification of Greece—the troubles in Portugal, and the expedition against Algiers. It appears that this expedition will be pursued with vigor.

Greece. In the late speech of the French King, he thus alludes to Greece:—

'Under the protection of the powers which signed the treaty of July 6th, independent Greece will be borne again from her ruins; the choice of the Prince called to reign over her makes sufficiently clear the disinterested and pacific views of the sovereigns.'

The Boston Centinel of the 10th inst. has the following paragraph on the same subject.

'It no longer admits of any question that the Prince Leopold of Saxe Cobourg has been appointed to the Chief Magistracy of the new State of Greece; and that he received the unanimous voice of the Allied Powers in the appointment. The character of this Prince for prudence, moderation, and the domestic virtues, is well known. On his marriage with the Princess Charlotte of England, the British Parliament granted him an annuity of £50,000 for life. It is now said that arrangements will be made by the High Allies to induce him to relinquish the annuity and to receive a composition of £750,000. Should this be the case, the Prince, beside the honor of presiding over one of the most interesting States of the world, will make a good bargain in a pecuniary point of view.'

Russia and Turkey. Friendly relations continue between these governments. The Turkish ambassador has been cordially received at St. Petersburgh.

Late from England. The packet ship Liverpool, which arrived at this port on Tuesday evening brought English papers to March 22d.

The appointment and acceptance of Prince Leopold as sovereign of Greece are confirmed. It is said that Capo d'Istras will be his prime minister. The prince was daily expected to leave England for Paris.

France. By the late arrivals it appears that the state of things in France is far from quiet. In the Chamber of Deputies a large majority was found opposed to the ministry. The address in reply to the King's speech was considered highly factious. The feelings of the King were greatly excited by it. He is reported to have said '*J' aime mieux monter a cheval que monter en charette.* [It is better for me to mount my horse than mount a cart.'] By which he was understood to mean, that it was better for him to encounter the dangers of a civil war, than, by yielding to the encroachments of the people, expose himself to the fate of his predecessor, Louis XVI. The result was, that the Chambers of Deputies and of Peers were prorogued on the 19th of March, to the 1st of September. Many consider the dissolution of the Chambers as a rash step.

By another arrival, on Thursday evening, Liverpool papers of March 27th have been received. They contain nothing of importance, in addition to what we have given above.

MARRIAGES.

In this city, by Rev. Mr. Dean, Mr. Moulton H. Dockham to Mrs. Matilda Mason: Mr. James Dickman, Jr. publisher of the Christian Intelligencer, Gardiner, Me. to Miss Caroline Choate; Mr. Benj. T. Wells, of this city, to Miss Mary Ann Pittman, of Portsmouth, N. H.; by Rev. M. Knowles, Nathan Gurney, Esq. to Mrs. Elizabeth Fennelley.

In Roxbury, Mr. John Morgridge of Calais, Me. to Miss Mary Ellery Bugbee.

In Charlestown, Mr. John Buckman, of Lowell, to Miss Susan A. Warren.

In West Cambridge, Mr. Thomas Russell, Jr. to Miss Mary S. Perry.

In Chelsea, Mr. Thomas Floyd to Miss Hannah B. Sturgis; on Sunday evening, by Rev. Mr. Alger, Joseph Stowers, Esq. to Mrs. Anna Pratt.

In Waltham, Mr. Humphrey Chadbourn to Miss Sarah W. Hardy.

In Walpole, Mr. Charles C. Grant to Miss Lucy Brooks; Mr. George Hooper to Miss Clarissa W. Fay; Mr. John Marshall to Miss Hannah March.

In Stow, Mr. Henry Wilder to Miss Ann S. Brown.

In Worcester, on Tuesday last, by the Rev. Dr. Bancroft, Mr. Samuel L. Crocker, of Taunton, to Miss Caroline Thomas, of W.; by Rev. Mr. Hill, Mr. Joel Howard, of Milford, to Miss Mary Flagg, of W.

In Gloucester, Mr. John Robinson, of Boston, to Miss Sarah L. Ingersoll.

In Nantucket, Mr. Henry Starbuck, to Miss Abigail G. Borden; Mr. Timothy W. Riddell to Miss Charlotte C. Chase.

In Portsmouth, Mr. Jonathan R. Henderson to Miss Lucretia S. Gammon.

In Wiscasset, Hon. Abiel Wood to Miss Lydia Theobald.

DEATHS.

In this city, Mr. George Richardson, aged 83; Capt. Joseph Curtis, Jr. eldest son of Joseph C. Esq. of Roxbury, 27; David Plumley, 19.

In Roxbury, 10th inst. Mrs. Sarah Corey, relict of the late Deacon David Corey, 61.

In Medford, very suddenly, Mr. Luke Richardson, 50.

In Milton, Miss Mary Ann F. Crehore, daughter of Mr. B. Crehore, 18.

In Salem, Benjamin Franklin, son of Mr. Benjamin Pickering. Drowned, while at play on one of the wharves, Henry Dearing, son of Mr. Charles Dexter, 6 years. [Mr. D. lost a son of the same name, and near the same place by drowning a short time before this unfortunate little sufferer was born.]

In Hingham, Mrs. Lydia, wife of Mr. Israel Stowell, 72.

In Andover, on Sunday morning, very suddenly, Miss Frances Ann, daughter of Francis Kidder, Esq. 18.

In Worcester, on the 30th ult. Mr Lewis Johnson, 36.

In Millbury, on the 6th inst. Miss Polly Small, 47.

In Rochester, Miss Sophronia H. Cobb, daughter of the Rev. Oliver Cobb, 16.

In Rochester, N. H. Benjamin Roberts, 76; He sailed under Paul Jones, and was a soldier in the Revolutionary army.

In Boscawen, Mr. Joseph Atkinson, 55.

In Unity, on the 17th ult. of apoplexy, Capt. Stephen Gilman, aged 72 years, a soldier of the Revolution, and an actor in the battle of Bunker Hill.

In Gilmanton, 23d ult. Mrs. Mary, wife of Mr. Cotton Gilman, 48.

Near Geneva, N. Y. Rev. Daniel McDonald, D. D. Professor of Languages in Geneva College, 44.

In Goshen, N. Y. Mr. John Garnet, aged 110; a native of Scotland, and one of the few remaining soldiers of the Revolution.

In Georgetown, Del. on the 1st inst. in the 72d year of his age, the Hon. Nicholas Ridgely, Chancellor of the State of Delaware. In the morning he was actively engaged in the discharge of his official functions in the Court of Chancery, and in a short time after the adjournment of the Court, in the afternoon of the same day, was taken suddenly ill, and almost immediately expired.

In Calvert county, Md. 20th ult. a colored man named Basil, 114 years. [Certified by the best authority.]

In Baltimore, Capt. Geo. R. Cogswell, formerly of Concord, Mass. 58.

At his residence in Iredell county, N. C. on the 17th ult. Major Mussendine Matthews, in the 77th year of his age. He was an officer, and an ardent supporter of his country's rights during the revolutionary war, and has since filled many responsible offices.

In Charleston, S. C. on the 28th ult. Stephen Elliott, Esq. aged 58 years. The Southern Patriot has the following paragraph;—

'The unblemished purity of Mr. Elliott's character—his singular sweetness of temper—his unostentatious bearing—the simplicity of his manners—the powers of mind, and the extent of his attainments, renders his loss not only a public one, but irreparable, taking the whole combination of these elements as they were happily blended in his moral and mental constitution. Mr. Elliott was at the head of most of our literary and scientific institutions—he was connected with almost every public scheme having for its ends general improvement and intellectual cultivation, within the limits of our city. He was, besides, the principal conductor, and one of the largest contributors to the Southern Review, a work with which his literary character is advantageously allied, and in the fortunes of which his mind took a deep, generous, and patriotic interest. Mr. Elliott was a member of many learned Societies abroad, and was in constant correspondence with the most gifted and cultivated of those who have adorned the present era in the departments of Science, Letters, and the Arts.'

In Charleston, S. C. on the evening of the 6th ult. in the 45th year of his age, after a short but severe illness, William Washington, Esq. only son of the late Gen. Wm. Washington.

In Cincinnati, Ohio, Mr. Jona. Harding, 62, formerly of Providence.

In Lexington, Ky. the venerable John Bradford, Esq. Chairman of the Board of Trustees of Transylvania University, High Sheriff of the County, and the first editor and proprietor of the Kentucky Gazette.

In William Henry, Canada, 14th ult. Michael Gaushi, alias Larochelle, 99. This is the person mentioned in the papers about seven years ago, as having fasted fortytwo days.

At Rio Janeiro, on the 12th of February, Emanuel J. West, Esq. American Charge d'Affaires to Chili.

Killed by a whale, in July last, George C. Folger, second officer of ship Mercury, of New Bedford, and son of Mr. Barnabas Folger, of Nantucket, aged 23.

SCHOOL FOR BOYS. It is respectfully made known to his friends and the public, that the subscriber has undertaken to perform the duties of an Instructer of a private School for Boys, in the third story of No. 73, Cornhill, (late Market Street.) The order of his course of education is intended to prepare the pupil for the Latin and English High Schools, the Counting Room, and for admission into any of our Colleges.

Deeming it unnecessary to repeat the names and titles of the books, which the system requires, or to state the particular mode of instruction and rules of government, which are followed and enforced, it is considered only important to state that the Text Books of the School are those, which the most successful teachers have determined to be the best; and that the instruction and discipline are as good as twelve years' experience in the art of communicating knowledge and regulating the heart, may have enabled the subscriber to afford and enjoin.

Those boys only are considered qualified for the School who can read well, and may have passed the age of six years. Applications for admission to be made at the subscriber's residence, No. 55. Hancock Street.

Tuition Fees; Fourth Class, $7; Third Class, $10; Second Class, $15; First Class, $20 per quarter. N. K. G. OLIVER.

Boston, April 17, 1830. ew2m.

NOTICE. The General Agents of the American Unitarian Association, would respectfully give notice, that they have appointed Mr. JAMES A. FRAZER, as agent for the sale and distribution of Tracts in *Louisville*, Kentucky.

They would also give notice, that they have appointed Messrs. B. C. & I. KEIZER, as agents in *Lexington* Ken. April 17.

TWO DISCOURSES ON THE LORD'S SUPPER, Preached in Westminster Church, Providence, R. I. Sunday, February 28, 1830. By FREDERILK A. FARLEY. Just received and for sale by GRAY & BOWEN. April 17.

MRS. CAIRNS & MISS L. E. ADAMS, respectfully inform their friends and the public, that they propose opening a *School for Young Ladies*, in Walpole, to commence on Monday, 5th April.

Terms. Reading, Writing, Arithmetic, Grammar, Geography, Ancient and Modern History, and Plain Sewing; $3. High Studies, Painting, and French inclusive; $5.

Eight young Ladies can be received, as boarders, in Mrs. C.'s family. Board and Tuition, $24 per quarter.

References.

Rev. J. P. B. Storer, *Walpole.*
Warren Clapp, Esq., "
Rev. Mr. Boyle, *Dedham.*
Judge Haven, "
Miss Hannah Adams, *Boston.*
Rev. Dr. Wight, *Bristol, R. I.*
Rev. C. H. Alden, *Providence.*
Rt. Rev. A. V. Griswold. 3t April 3.

MRS. HOUGHTON, from Troy, N. Y. respectfully informs the Public, that she has opened a Boarding School at Bowdoin Place, Dorchester; where, assisted by her daughter, she will instruct in the following branches. Reading, Orthography, Writing, Plain Needlework, $2. Geography, History, Grammar, Rhetoric, Composition, Arithmetic, Chemistry, Botany with Ornamental Needlework, $4. The above branches with Drawing, $8. Music on the Piano Forte, with singing $10. Board, including washing, $30 per Quar. French Language will be taught by a French Lady, who will reside in the Family.

An experience of twelve years teaching, and the local advantages of the place, induces Mrs. H., to hope for a share of public patronage.

Particular attention will be paid to the manners and morals of those committed to her care.

Recommendations from the Rev. T. Flint, editor of the Western Review, Rev. D. Buttler and a number of Gentlemen from Troy, may be seen at her residence.

Term commences 1st May.

References.

Benj. Fullar, Esq., } *Dorchester.*
Dr. R. Thaxter, }
Mr. D. Noyes, } *Boston.*
Dr. H. Eldridge, }

April 10. 6t

BOXFORD ACADEMY. The Academy at Boxford will be opened for the reception of scholars on Monday the 12th of April next. Instruction will be given by a young gentleman of experience, and reputation—a graduate of Harvard University. Board may be had near the Academy from $1 25 to $1 75 per week. Tuition in the various branches of English Literature and Science $3 per quarter, and in the languages $4.

Refer to
Rev. Mr. Brazer, of *Salem.*
Rev. Mr. Sewall, of *Danvers.*
Rev. Mr. Bartlett, of *Marblehead.*
Rev. Mr. Loring, of *Andover.*
Rev. Mr. Robinson, of *Boxford.*

Boxford, March 27th, 1830. 3t

SCHOOL FOR YOUNG LADIES and Misses in Harvard Place,
Opposite the Old South Church, Washington Street.

The Spring Term at Miss BOARDMAN'S School will commence on Monday, April 5th.

The branches taught are: Reading, Orthography, Writing, Arithmetic mental and written, English Grammar, Rhetoric, Geography, use of Maps and Globes, History, Composition, Philosophy, Natural, Moral and Intellectual, Chemistry, Drawing Maps, Drawing and Painting, Plain and Ornamental Needlework.

Terms from eight to twelve dollars.

The Latin language will be taught by an approved Teacher, the French if required.

Every facility, by way of explanation and illustration will be afforded, to render the studies interesting, and to assist the pupils in acquiring a thorough knowledge of them.

References—Rev. Dr. Wisner, Rev. Louis Dwight, John Tappan, Esq., Francis Welch, Esq., Dea. N. Willis, Dea. J. Loring, Samuel Dorr, Esq., Isaac Hall, Esq. 3t. *Boston, March 27*, 1830.

ELEMENTS OF NATURAL HISTORY. DR. J. B. FLINT proposes to give TWELVE LECTURES, comprising a selection of topics, from each of the branches of Natural History. The time and place to be appointed, with a view to the accommodation of Ladies. A prospectus of the course, with the terms, and other particulars annexed, may be found at the Bookstores of Hilliard, Gray & Co. Carter & Hendee, S. H. Parker, or Marsh, Capen & Lyon.

April 10. 3t.

THREE IMPORTANT QUESTIONS ANSWERED. WAIT, GREEN & Co. Booksellers, 13 Court Street, have just published,

'*Three important Questions Answered,*'

on the Christian name, character, and hopes—a new and cheap edition, by Rev. Henry Ware, jr. of Boston.

This tract was published a few years since, and passed through several editions.

The desire that so useful a work should be kept in circulation, has induced the publishers to bring it again before the public. Price 8 cts. each: 75 cts. per. doz.

JUST RECEIVED and for sale by R. P. & C. WILLIAMS, 79 Washington-street, Sermons upon the Ministry, Worship, and Doctrines of the Protestant Episcopal Church and other subjects, by G. F. Chapman, D. D., Rector of Christ Church, Lexington, Ky. 1 Vol. 8vo.

Right Rev. A. V. Griswold's Sermons. 1 Vol. 8vo.

Sermons by the late Rev. Cornelius R. Duffie, A. M. Rector of St. Thomas Church, New-York, with the Life of the Author. 2 Vols. 8vo.

Also.—Just received a fresh supply of Cooke on Ordination. 1 Vol. 8vo. tf April 3.

NORTH AMERICAN REVIEW, for April 1830. This day published by GRAY & BOWEN, corner of Washington and School streets. No. 67.

CONTENTS.

Art. I. Diffusion of Knowledge
1. Library of Useful Knowledge.
2. Library of Entertaining Knowledge.
Art. II. Sprague's Poems
Curiosity; a Poem, delivered at Cambridge before the Phi Beta Kappa Society, August 27, 1829.—By Charles Sprague.
Art. 3. Suggestions on Education
Suggestions respecting Improvements in Education. By Catharine E. Beecher.
Art. IV. Bigelow's Elements of Technology
Elements of Technology, taken chiefly from a Course of Lectures delivered at Cambridge, on the Application of the Sciences to the Useful Arts. By Jacob Bigelow.
Art. V. The Navy
Report of the Secretary of the Navy to the President of the United States, December 1, 1829.
Art. VI. Walker's Elements of Geometry
Elements of Geometry, with practical Applications for the Use of Schools. By T. Walker.
Art. VII. Politics of Europe
1. Du Systeme Permanent de l'Europe a l'egard de la Russie, et des Affaires de l'Orient, par M. de Pradt.
2. Statistique des Libertes de l'Europe en 1829, par le Meme.
Art. VIII. Early Diplomatic History of the United States
Life of Arthur Lee, with his Political and Literary Correspondence, and his Papers on Diplomatic and Political Subjects. By Richard Henry Lee.
Art. IX. Jefferson's Correspondence
Memoir, Correspondence, and Miscellanies, from the Papers of Thomas Jefferson. Edited by Thomas Jefferson Randolph.
Art. X. Critical Notices
1. Marbois' History of Louisiana.
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Quarterly List of New Publications. Index.

COMMISSION BOOK AND STATIONARY STORE. L. C. BOWLES has taken Store No. 124, Washington street, corner of Water street—where he offers for sale a general assortment of *Theological, Classical, School and Miscellaneous Books*, with a very complete assortment of *Juvenile Books*—such as are approved and recommended for Juvenile Libraries and Sabbath schools, particular attention will be paid to this branch of his business, and those who wish to purchase books for Juvenile Libraries or Sabbath schools may depend on being supplied at this Store on the most favorable terms—Also for sale as above a good assortment of English and American Stationary of the best quality.

Consignments of Books and Stationary respectfully solicited.

L. C. B. is Publisher of the *Liberal Preacher*, a Monthly publication of Sermons by Living Ministers. Price $1 per annum.

The *Unitarian Advocate* and Religious Miscellany, a Monthly Periodical devoted to Liberal Christianity. Price $2 per annum.

The *Christian Teacher's Manual*, designed for Families and Sunday schools, published monthly at $2 per annum. April 3.

SELECTED POETRY.

THE SPIRIT OF SPRING.

Spirit of the shower,
Of the sunshine and the breeze,
Of the long, long twilight hour,
Of the bud and opening flower,
My soul delighted sees.
Stern winter's robe of grey,
Beneath thy balmy sigh,
Like mist wreath melts away,
When the rosy laughing day
Lifts up his golden eye.

Spirit of etherial birth!
Thy azure banner floats,
In lucid folds o'er air and earth;
While budding woods pour forth their mirth
In rapture breathing notes.
I see upon the fleecy cloud
The spreading of thy wings;
The hills and vales rejoice aloud,
And Nature starting from her shroud,
To meet her bridegroom springs.

Spirit of the rainbow zone,
Of the fresh and breezy morn;
Spirit of climes where joy alone,
Forever hovers round thy throne,
On wings of light upborne:
Eternal youth is in thy train,
With rapture-beaming eyes;
And beauty with her magic chain,
And hope, that laughs at present pain,
Points up to cloudless skies.

Spirit of love---of life and light,
Each year we hail thy birth;
The day-star from the grave of night,
That sets to rise in skies more bright
To bless the sons of earth.
With leaf, and bud, and blushing flower,
Still deck the barren sod;
In thee we trace a higher power,
In thee we claim a brighter dower,
The day-spring of our God!

GOD IS LOVE.

All I feel, and hear, and see,
God of love! is full of thee!

Earth, with her ten thousand flowers—
Air, with all its beams and showers—
Ocean's infinite expanse—
Heaven's resplendent countenance—
All around, and all above,
Hath this record—'God is Love.'

Sounds, among the vales and hills,
In the woods, and by the rills,—
Of the breeze, and of the bird,
By the gentle summer stirred;
All these songs, beneath—above,
Have one burthen—'God is Love.'

All the hopes and fears that start
From the fountain of the heart;
All the quiet bliss that lies
In our human sympathies;—
These are voices from above,
Sweetly whispering—'God is Love.'

MISCELLANEOUS SELECTIONS.

BOSTON SOCIETY FOR THE DIFFUSION OF USEFUL KNOWLEDGE.

Report made by the Board of Managers of the Boston Society for the Diffusion of Useful Knowledge, laid before the Society at their first Annual Meeting, on Friday, the second of April, 1830.

The object of this Society, as stated in their constitution, and the notice accompanying it is—'to promote and direct popular education by lectures and other means.' It was believed by those, who first projected the association, as is stated also in the same notice, that although 'from infancy to the age of seventeen, the means of education provided in this city by public munificence and private enterprise were ample,' yet that from seventeen to the age when young men enter on the more active and responsible duties of their several stations, sufficient opportunity does not appear to be afforded for mental and moral cultivation. At this period of life, when the mind is active and the passions urgent, and when the invitations to profitless amusements are strongest and most numerous, it is desirable that means should be provided for furnishing at a cheap rate and in an inviting form, such useful information as will not only add to the general intelligence of the young men referred to, but at the same time will prepare them to engage more understandingly, with a deeper interest, and with better prospect of success, in the pursuits to which their lives are to be devoted.

Such was the deficiency which was believed to exist in our means of disseminating useful information; and it was thought that this want might be most easily and fully supplied, by courses of Lectures delivered under the auspices of a society, whose sanction might secure to the lecturers the confidence and resort of the public. In execution of this plan, a subscription was opened which was the foundation of the present Society; by the constitution of which any *adult* may become a member with *all* the privileges thereof by an annual payment of two dollars and signing the constitution; and *minors* may become members; so far as to have the right of attending the lectures, by signing the constitution and paying one dollar annually; but the membership of such subscribers ceases by neglect to pay the annual assessment. The payment of twenty-five dollars constitutes membership for life, and exempts the member from all assessment; and the payment of fifty dollars constitutes the subscriber a 'patron,' and besides exempting him from all assessments, gives him the right of two tickets, one of which is transferable. Honorary members may also be chosen. The amount of the subscriptions formed a fund sufficient to defray the expenses of this season, as will appear from the Treasurer's Report which is submitted at the present meeting.

As soon as the plan was announced, so great was the eagerness of the public to furnish the proposed additional means of instruction and intellectual employment for the younger part of the community, that the names of more than seven hundred subscribers were placed upon the list; this number being much greater than could have admittance on the same evening at the Lecture Room (at the Athenæum,) it became necessary that the subscribers should attend on successive evenings; and an arrangement was made, that each lecture should be repeated on the evening following that of its first delivery. The Lectures, therefore, with the exception of the two first, have been repeated. By this arrangement, an additional expense has been necessarily incurred; but on the other hand, the auditors on each evening have been much better accommodated, and the lecturers more conveniently heard, than would have been possible in a large and crowded assembly.

After the requisite preparatory measures were taken, the Committee who had been directed to arrange the lectures for the season, made application to several gentlemen of science and literature in this city, for their aid as lecturers; and those whose names are here mentioned, consented to render the services requested. The course was commenced on the 17th of November last, and the following lectures were delivered, on Friday and Saturday evenings of each week, viz.

One by the Hon. Edward Everett, on the life of Franklin.

Three by Walter Channing, M. D.

First. On Physical Education, including the History of the Ancient Gymnasium.

Second. On the means of promoting and preserving the health of communities, and the History and operation of Quarantine Laws.

Third. On ancient and modern Aqueducts; or the advantage to communities derived from a plentiful supply of pure water, in regard to health, comfort, and safety.

Two by Francis Lieber, P. D. on the causes of the decline of the Turkish Empire.

Two by Chandler Robbins, M. D. on Animal Mechanics.

Two by the Hon. Alexander H. Everett, on the History of Civilization.

Two by the Rev. Alonzo Potter, on the different Theories of Morals—Conscience—and the sources of its errors and improvements.

Two by John Park, M. D. on sensation as a source of Knowledge—on other means of attaining Truth.

Two by the Hon. William Sullivan, to illustrate the changes which have occurred in the physical and moral character of War; and thence inferring what changes are probable, in future.

Two by the Hon. John Pickering, on the alleged uncertainty of the Law—and on the moral sciences and Belles Letters, as branches of Useful Knowledge.

In addition to these Lectures, the Managers had made an arrangement with the Hon Mr. Webster, President of the Society, to deliver an introductory lecture to the whole course; but indispensable professional engagements which required his personal attendance in the city of New-York, to the great regret of the Managers, prevented him from doing it. The course was closed on the 13th of March last.

The Managers have great satisfaction in being able to state, that the lectures drew a very full and constant attendance, and were heard with great attention and apparently with much interest, particularly by the younger part of the auditors, for whom they were more especially designed. Whatever estimate may be formed of the actual amount of information communicated, and this must necessarily be of a very general nature where each lecturer is allowed only the short space of two hours to discuss any subject, it is confidently believed that an impulse has been given to the ardent and active minds of a large body of our intelligent young men, the salutary effects of which will one day be felt much more extensively than is now anticipated. The influence of the diffusion of knowledge, though unperceived by superficial observers, is steady and certain.

Thus far, therefore, the Managers feel warranted in expressing their opinion, that the experiment, for such it was, has been successful; the public will not now permit it to end with the present season. But, in order to produce the greatest practicable effect, it may be necessary to make some future arrangements, particularly respecting the lecturers, which could not be done for the course just finished. The shortness of the notice given on this occasion, which was unavoidable at the commencement of a new plan, prevented some gentlemen, who possessed both the ability and the inclination to co-operate in the object, from preparing lectures for the first course. This inconvenience may in future be obviated by engaging the lecturers for every succeeding season as soon as may be practicable after each annual meeting.

For the Managers,
JNO PICKERING, *Vice Pres.*
Boston, April 2d, 1830.

PROGRESS OF KNOWLEDGE.

The first article in the North American Review for April, just published, is a review of the two first volumes of the 'Library of Entertaining Knowledge.' We find in this article the following valuable remarks on the 'Progress of Knowledge.' They are well adapted to excite attention to the commendable efforts of the Society whose report we have given above.

It is one of the peculiar and great undertakings of the age, to communicate scientific knowledge to the whole intelligent portion of the mass of society. The energies of the social world, aroused, as they never were before, to the work of general improvement, are now, especially in England and in this country, directed particularly to this object.—Three distinct series of publications, having, as one of their leading objects, the advancement of this enterprise, and bearing upon their title-pages some of the greatest names of England, are now issuing from the British press; and the Lyceums, which are rapidly springing up among us, are likely, if the first efforts are successful, to spread over the whole country. The records of Greek and Roman literature give no example or hint of productions or projects such as these. The splendid fables of Arabic learning and genius, though royal halls gave audience to them; the mystic lore and cumbrous philosophy of the East, furnish nothing that can enter into the comparison. The Lyceum, that was first built on the pleasant banks and among the shady groves of the Ilissus, where Aristotle taught philosophy, was designed only for a few studious youths. Those sequestered retreats were never invaded by the footsteps of the Athenian artisan or tradesman, nor by fruiterers or husbandmen from the fields of Attica. The noble project of bringing down high philosophy and holy science to the mass of the people, has been reserved for this age. It is a novel enterprise among mankind. It is an unwritten page in the history of the world. It is a project, we do not think it too much to say, which never before entered into the conceptions of men; for it is an attempt to pluck from the sun, 'in the highest heaven of philosophy,' the Promethean fire, to burn on the common hearth-stone in the humblest abodes of mortals.

KNOWLEDGE, AS APPLIED TO COMMON THINGS.

Every person of thought and reflection must perceive the truth and value of the following suggestions on 'Knowledge, as applied to Common Things.' It is from the same article as the above.

It is demonstrable, as a matter of the plainest inference, that he, who works not as a senseless machine, but as an intelligent handicraftsman, who understands the powers he wields, and the elements and materials he works upon, will have a great advantage in his knowledge. The artisan, with this qualification, will be constantly improving his tools and the productions of his skill, and shortening the processes of his labor. The farm will be certain, other things being equal, to be better cultivated, and to be made more productive, by a scientific agriculturist. He will turn the stock, as well as the soil, of his farm to greater account, with the knowledge that books of science will give him. How many horses have been ruined by ignorance in the farrier of the part he operates upon. The foot of the horse is connected with the leg by muscles and ligaments, which answer the purpose of a fine elastic spring, that saves the animal from the shock, which every step would otherwise give him. This effect is aided by the expansion of the hoof, and by the descent, between the two parts of it, of a soft, muscular substance, technically called the *frog*. Now, if the shoe be placed too far back, or be formed so as to contract the foot, it will interfere with this admirable provision of nature; and lameness will ensue.

In the building of houses, again, scientific principles are indispensable, and undoubtedly a thorough understanding of them would enable the carpenter to improve his plans, and to facilitate the execution of his task.—But there is one evil that especially calls for a scientific remedy, and that is, the evil of 'smoky houses.' There are principles, if we are rightly informed, on which every chimney may be constructed, so as certainly to draw smoke; and any one may convince himself of this by the fact, that a Franklin stove is an invariable remedy for a smoking chimney. And yet, in many places, if not generally, more than half of the chimneys are so built, as to inflict this lasting evil, this century's calamity, upon a whole household. The fuel, that is expended, either to make a stronger draught by increasing the fire, or to heat rooms with half-open doors; the colds, rheumatisms, and various diseases occasioned by such circumstances, constitute, all together, no small item in the troubles and afflictions of domestic life! And all this, because one class of our artisans do not understand, in this particular, the philosophy of their business!

EXCITEMENT OF KNOWLEDGE.

Such remarks as the following are well adapted to excite men to activity in the pursuit of Knowledge. A few leading minds may do much, in every village, to awaken in those around them, a thirst for Knowledge; and thus advance the substantial interests of their neighbors by the very means which minister to their happiness.

There is much need of this kind of excitement. Most people want more to think about, and especially more that is useful, interesting, and worthy of a rational nature.—In truth, there is a great deal of dulness, of mental sluggishness, in the mass of society. If it were not for the newspaper and the novel, our people would not know how to wear away the heavy hours allotted to them. But these do not sufficiently answer the purpose of excitement, not to say that one of them does not answer it in the best manner. Besides, our country is more destitute than any other of public entertainments, of public and professed holidays; and many of the simple resorts of this nature, the 'bees' and 'huskings,' are disappearing from our farm-houses, giving place, it may be feared, to grosser stimulants, to more solitary and sadder pleasures. All this, it is true, may not be so much felt in the immediate circle of commercial pursuits, of active and engrossing trade, and hazardous speculation. But it is felt abroad in the land, where no deep risks or keen rivalships agitate the people, and no evening assemblies, no theatres nor shows invite them. The long winter evenings pass wearily and heavily in many a habitation. This is a people, then, one might think, ripe for the great modern project of improvement, ripe for Lyceums and library societies; too intelligent to sit down stupidly and think of nothing, and as yet too little supplied with objects.—And if the more active classes, in our cities and villages, less need such resorts as we propose, on one account, they need them more on another. For it were well, if it were possible, to calm down these agitating excitements of trade. It were well, if by any possibility it could be done, to make people feel that there is something valuable in this world besides money. It would be a truly republican project, too, to bring all classes of our citizens together, in the equally ennobling pursuit of knowledge.

GEOLOGY.

The Salem Observer of the 27th ult. gives some account of a late lecture by Dr. Choate, on the subject of Geology, and concludes the account with the following extracts from a late English Review, in which are noticed some of the various absurd theories which have been broached on this subject.

'Whiston derived the *material* of creation from the atmosphere of one comet, and found the elements of destruction in the tail of another. Woodward suspended the principle of cohesion, and dissolved the whole terrene mass into a muddy matrix of organization. Dr. Burnet's theory covered the abyss with a superficial crust, constituting the exterior of the globe. At the Deluge, this was broken up, forming the mountains by its fragments, and the seas by its collapse. Descartes and Leibnitz represented the Earth, as an extinguished and vitrified sun, first exhaling, and then condensing the vapors, which in their present state compose our oceans, De Maillet imagined the actual condition of the Earth to be the result of the gradual secession of the waters which originally covered it.

'Other writers, with Kepler, have considered the globe, itself, as possessed with vital faculties. According to them, a vital fluid circulates in it: a process of assimulation goes on in it, as well as in animated bodies; every particle of it is alive: it possesses instinct and volition, even to the most elementary molecules, which attract and repel each other according to sympathies, and antipathies.

'Chrystallization—detritus, pressure and caloric, the successive lapse of minor seas—the effects of immense tides—the accretion of meteoric stones—a traversing loadstone shifting the centre of gravity—these and many other imaginations have been at different periods put forward by men of no mean name, as sufficient to account for the structure and vicissitudes of the Earth. After all, however, that the vanity of human science has grasped at, and the restlessness of human curiosity achieved, we have not got beyond our first lesson:—"In the beginning, God created the heavens and the earth." The matter is as simple as an infant's task, if we will take the Creator's account of his own work, but is pressed down with an atlas-load of difficulties, when we entangle ourselves with the "oppositions of science falsely so called." We first make contradictions and then wondering at our own perverse ingenuity, set them down as insurmountable. We begin by multiplying fantastic obstacles, and finish by standing aghast at hindrances of our own invention. It is taken tacitly for granted, that we are so far in possession of the master key of nature, as that there can remain no very important agents yet undetected by the keen, and persevering researches of scientific men, whereas there may exist active and interior elements, of which the operations now in view, are but the faint and extreme vibrations. The central secrets of nature are yet unviolated. We stand but on the threshold of the great Temple of Creation, and it may be the work of Eternity to explore its mysteries.'

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THIS most valuable Medicine, the discovery of which originated from long experience in the study of Medicine, is entitled to confidence from the circumstance that it was used in the practice of a regular, well bred Physician, number of years; and was offered to the public, after much solicitation and from the benevolent wish to alleviate some of the sufferings inherent in our nature. Unlike most Medicines of the day, there is no quackery about it, as the testimony of Physicians, who know it, will prove.

The following interesting extract of a letter from the Rev. E. L. Bascom, will be of service to those who wish to find the most valuable Medicine for lung complaints:

To Dr. WATTS,—In gratitude to you, and benevolence towards a numerous class of the public, who, like myself have been, or now are, afflicted with Consumptive complaints, I would address to you the following statement of facts. I was early subject to a Cough, which at times occasioned the raising of much blood. In May last, I was attacked with hoarseness a most distressing cough, severe pain in the side and breast, which obliged me to suspend my public labors. I received some relief from medical advice, but the difficulties still continued. In July last (from the recommendation of a friend) I procured a bottle of the *Elixir Pectorale*, and had not taken more than 100 drops before I felt essentially relieved. I have now used between 2 and 3 bottles and find myself fully recovered: as yet I feel no symptom of the return of my former complaint, and I can now say, what I could scarcely say before for thirty years, I AM WELL. With sincere gratitude,
EZEKIEL L. BASCOM.
Ashby, Mass. Oct. 20, 1828. N2eop6m.

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JUST RECEIVED and for sale by R. P. & C. WILLIAMS, 79 Washington-street, Sermons upon the Ministry, Worship, and Doctrines of the Protestant Episcopal Church and other subjects, by G. F. Chapman, D. D., Rector of Christ Church, Lexington, Ky. 1 Vol. 8vo.

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Besides, children ardently wish, and they ought not to be denied the privilege, to read other books while they are pursuing the daily routine of school exercises: such reading will always aid the preceptor as well as improve the pupil, by developing early those faculties to whose expansion and cultivation all instruction is directed.

When it is considered too how much precious time is wasted in long winter evenings, in idleness, or sleep, or something worse, for the want of interesting books to improve the understanding and the heart, it ought to be a prime object of every gentleman of influence in community to aid in the establishment of juvenile libraries. Let such a project be once attempted, and the increase of books and of information will be as sure as that light follows the rising of the sun.

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